

PEN WAVELETS.

J. B. WAMPLER.

The apostle Paul planted the "church" at Colosse prior to A. D. 64. Colosse is situated in the south-eastern part of Asia. There were also other churches established in Asia, at Ephesus, Smyrna, Philadelphia, Sardis, Pergamum, Thyatira and Laodicea. The "Montanists" or "Cataphrygians" arose in Phrygia, A. D. 171. Phrygia is situated in the eastern part of Asia, not more than, perhaps, 80 to 100 miles from Colosse, where the apostle Paul had organized a church. Some of the others named were much nearer and were perhaps organized as early as the church at Colope. These Montanists, or Cataphrygians, were called Montanists from their leader, Montanus and Cataphrygians, or Phrygians, because they first appeared in Phrygia. I quote the following concerning this sect from "Religions of the world," by Vincent L. Milner.

Of the personal history of Montanus little is known. He is said to have been born at Adaba, a village in Mysia (Mysia is also in Asia. In parenthesis my own.) And to have been only a recent convert when he first made pretensions to the character of a prophet. His principal associates were two prophetesses, named Prisca or priscilla and Maximilla. According to some of the ancient writers, Montanus was believed by his followers to be the Paraclete or Holy Spirit. Probably this is an exaggerative, but it is certain that he claimed divine inspiration for himself and his associates. They delivered their prophecies in an ecstasy, and their example seems to have introduced into the church the practice of appealing to visions in favor of opinions and actions, of which practice Cyprian and others availed themselves to a great extent. Tertullian who belonged to this sect, informs us that these revelations related only to points of discipline, and neither affected the doctrines of religion nor superseded the authority of scripture. The doctrines of Montanus agreed in general with those of the Catholic church, but some of his followers appear to have embraced the Sabellion heresy." So much I quote from which I collect several very important facts.

First. These Montanists were acquainted with, and had accepted the true doctrine of the "Church." There heresies did not consist in the departure from doctrine. But they consisted in claiming inspiration, visions and revelations, etc. They held the doctrine of the "church," that the Catholic church held. At that time the term Catholic signified general or universal, hence referred to the church establish-

ed by Christ. The Appellation Roman Catholic church was not known at that time. From this we conclude that the Montanists held to the Apostolic Baptism.

Second. The baptism practiced by the Montanists was evidently trine dipping. This follows without doubt from the fact that Tertullian was a Montanist disciple or member, and he tells us that "with great simplicity, without any pomp or showy preparations, the candidate is led down into the water, and dipped in each interval between the words (of the formula.)" (De Baptismo, Adversus Quinzilianum, c. 2.) "We affirm before the bishop that we renounce the devil, his pomps, and angels, and are then immersed three times (ter mergitamus.)" (De coronatione, iii.) We are dipped not once only, but at the name of each person of the Godhead," (Adversus Praxeas.) "Tertullian says that the Christians of his time were immersed by bowing down with great simplicity, without pomp, and in a few words." Tertullian believing himself to be a Christian he belonged to a sect that he believed were also Christians, and as the Christians of his time baptized by trine dipping. And by bowing down we have reason to believe that the Montanists practiced baptism in that manner.

We are now back to the year 171 A. D. And as the Montanists held the doctrine of the Catholic "church" not Roman, but universal or general referring to the Apostolic church, and that church has always observed the initiatory rite in that way.

Dionysius, the Areopagite, who is said to have been a bishop of Athens in the first century, testifies as follows: As Jesus, who is the prince of life, remained three days and three nights in the heart of the earth, so the three immersions (trion kataducion) represent the three nights, and the three emersions (anaducion) the three days.

These historical facts agree with the law of baptism as given by Jesus Christ. Matt. 28 : 19. And according to Revelation, William Cathcart, D. D., "Trine immersion was the general practice of Christians from the end of the second to the close of the twelfth century. The proof of this statement is overwhelming." From these historical and Biblical facts, we have trine immersion or dipping from Christ fourteen hundred years, and no one being permitted to add too or take from. The same baptism and that only is valid until the end of this Christian dispensation or age.

TEMPTATION is the line of duty God has provided for; but temptation sought and coveted God has made no provision for.—G. E. Rees.

THE SCEPTIC AND THE ITALIAN GIRL.

She sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by, and was startled by his question, "What are you reading that interests you so much?" She timidly replied, "The Word of God, sir."

"Who told you that the Bible is the word of God?" he inquired. "God told me himself," she replied, with childlike innocence.

"God told you! Impossible! How did he tell you? You have never seen him, nor talked with him. How then could he tell you that the Bible is his word?"

For a few seconds the girl seemed confused and was silent. The man, who was a sceptic, and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple-hearted girl. She soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked: "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me?" Nobody; I don't need to be told. The sun tells this about itself. It warms me, and I love its light. That is telling enough."

"Sir, cried the girl, with intense earnestness, as she stood before him with clasped hands; 'you have put it right for both Bible and sun. That is the way God tells me this is his book. I read it and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be his. I don't want more telling; that's telling enough, sir. As sure as the sun is in heaven, so sure is God shining through this book.'"

The sceptic was abashed. The earnest faith of the young fruit seller amazed him. He could adroitly insinuate doubts into the minds of those who have only given an intellectual assent to the truth, but not in the heart of a true believer.

THE first duty of every young person is to make a choice, and the second imperative duty is to adhere to the choice made. Human power is limited in extent, but not in intensity. No man can do many things well, but most men can do one thing well. Personal happiness is in the consciousness of well-doing. The ability to do well insures the happiness of those who are recipients of our service.—President Pickard, of Iowa State University.